

MI778
Sunday 2/15/70
L/C Barn

MR. NYLAND: Do we have the big machine running, too. We're not going to take a chance.

Well, we have come again to the end of the meal and now the beginning of a little talk. It ^{is} already ^{so} ~~monotonous~~ monotonous that you know what I am going to say. And even if I would repeat everytime the same thing, it still would be useful. Because it is always a question of how you ~~would~~ receive it. One can do the Obligatory time after time and still derive benefit from it even if ^{you think} ~~that~~ that you know them completely by heart and that ~~if~~ your body itself is already automatic. The attitude towards wanting to do certain things of that kind, and also of course that what belongs to your wish to listen is always ^{reflected} ~~receptive~~ in the state in which you are within yourself. And that therefore, even if I keep on repeating the same thing, even if it is monotonous, one has to learn to understand it and to take from it that kind of food which you can get because that food will never get stale. When you read ALL AND EVERYTHING and you find certain things in it time and time again which you have perhaps overlooked, or even if you listen to a tape and ^{then} ~~remember~~ that you were there and that perhaps you didn't hear everything that was said. Whenever you look around and you have relationships or in a certain condition you are affected by that what influences you, there is always something that you could use. There is nothing that is nothing. And that is really what I mean, that it should be necessary only to give a little reminder. Simply say Work or remember. Or, you see? ^{And} that should produce in a person who is half way alive a little spark which at that time then can be fanned and become a fire. Of course it is logical, it depends entirely on your wish, and the wish ^{is} ~~can be~~ completely crowded out sometimes by your interests in other things and which ever way Mother Nature would want ~~if~~ you to be there has to be a rebellion about the condition in which

towards God, but God cannot be always there for him if he remains in this world, and that is where the greatest difficulty is when he at certain times has that kind of communication and then hopes that it will stay all the time, and immediately when he starts to work ordinary things in ordinary life, he is reminded of the outer world and God is again very far to seek.

What will one do to take out of that what takes place, that the total experiences of yourself certain things that have become a little bit more outstanding and it is ~~that~~ exactly that that I want to talk about because things go on in this little community about which you don't know much, or perhaps you have no interest, or you assume because here you come, there is a meal. You don't know the planning that has gone on in it, ^{what} was necessary for it, what ~~what~~ was the requirements for that. All of a sudden you come, you see a hall painted. Many things went into that kind of a thing. We work and different people work at different places and it is very good every once in a while to see what someone else has done. You see we work in this office also. Transcriptions are being made, ^{they} have to be made because once and for all we set out on that kind of a road to try to keep a little bit more intact, if you like, that what we talk about at meetings, by means of tapes. It is a big job to be done.

Several years ago we started with another kind of a project. We were a little bit closer home and made an index of ALL AND EVERYTHING. At that time, you might say, we were quite infantile or rather we were at the beginning. But the beginnings of the index if one remembers, and there are some who do remember who were there at that time getting together in a little room up town very near where now the present office is and sitting there and working together, six, seven or ten of us working on cards, extracting, taking cards home, ^e reading, again making subject cards, comparing. A lot of work went into that index, and then from the cards the typing and the typing of stencils, ^{and} then the production, ^{and} then we made hundred copies and they were distributed very soon because they didn't stay within our group only, apparently there was some

and edited. Also that I mention it because I would like to have it done in such a way that it really, you might call it, that it is finished and that the attention that has to be given in making transcriptions, that there is not too much work connected with having to correct the mistakes which could have been avoided ^{when} one pays attention to what one has to do. A great deal of the work of Jessica is to try to find ways ^{and} of means of how to undo what someone else in their ignorance, or their lack of wish, or lack of insight have produced. And it is not right. That is why I asked Jessica to sit next to me because here is work going on for the benefit of all of us, so that at times when you say, yes, can I have a transcription of that, that yes, it is here. There are many of them now, and some I believe have value. The value is only when there is within you a spark which then by means of such a transcription can be kindled. The search for the miraculous is to find your Magnetic Center. That is the miraculousness that you discover a lot of a sudden something that you never knew existed and that at that time of such a discovery you are amazed that you always have lived with it, not knowing that it was there. It is the same as ^{when} the question with prose and poetry ^{was} explained to a very simple man, that he then explained, ^{but} I have been talking prose all my life. If one starts to understand that your Magnetic Center is always life giving force within yourself, that that discovery as a central point is then for you of value. When you discover that all you have to do is ^{to} go to a little cabinet and ask someone ^{to} give you some information and there it is ready made, it is like having given something on a golden platter and you can eat it. It is necessary to undo certain things of course that have slipped in. But we will try now to keep it stricter and it is necessary for all of you to understand the different people who are working on it and it ^{is} mainly Jessica who has carried that burden and recently Marjorie has taken on a certain task which is extremely difficult for anyone who wants to edit and put in a final form that what was the meaning of a tape and a meeting, because the question not only of punctuation but also where to use capital, ^{what} where to underline, to make sense out of

on a table as if you were emptied out of a sack or a bag of plenty, and you don't want to take the time to select them because there are other things that are ^{so} much more important and you wait for your vacation and then there are other things you want to attend to and your life goes, most of the time your life goes by without noticing the life of someone else, without even having ^a ~~the~~ wish to communicate with them, but always being full of criticism ~~about~~ ^{if} how someone else should be and have been without looking at yourself to see ^{what} ~~how~~ you are and what you are in the eyes of others. I don't think it is necessary to belabor it but it is necessary to remind you because we are trying to live together in a certain way in trying to uphold a level and it is that level that I am interested in. To make that level as continuous as we can also as high as we can, but mostly as strong as we can. For that everybody is needed and each person can find a place, and I hope that in thinking about that the consideration of your place at the present time, that what you have been, let's say this morning, that you have some kind of a measure, that you honestly could look back and see how the time was spent, that you can be honest to be critical about yourself without having to be ashamed, and without feeling guilty but trying to remember yourself as you were, not even your manifestations, but yourself which is the inner core and the recognition of that by means of the manifestation. [#] How often in the morning have you stood still to break mechanicality and then continue? How often have you waited in a sentence that you wished to finish it, but not allowing the next word to come out until you wished? The point at which you break mechanicality indicates the direction towards God. It is at that time when the interruption becomes a moment that God could be that moment present in your life. Sometimes people ask how to pray. The answer is break your mechanicality, and God will come. It may be a certain exclamation. It may be a sigh on your part. It may be a cry of joy. Whatever it is that happens at that time you can establish ^a ~~the~~ connection between the Earth where you live and heaven above. Try to remember this afternoon. Try

one's brain, ^{ed}soiled the purity of one's brain. And trying to see this in my own life, how I might apply this. It gets mixed up with ordinary life, ~~some~~ sort of moralities.

MR. NYLAND: Yah. You understand what is meant, don't you?

Steve Green: I believe so, yes, I really am ^{I'm}not sure.

MR. NYLAND; I think it's quite simple. When one lives in ordinary life on Earth, in this particular civilization, or ^{associates}~~associates~~ with many people around one, one cannot help receiving impressions because you keep your eyes open, your ears are there, and all the different things that come in on you are the result of certain things taking place outside and that that what is then received in the brain has to be digested and sometimes ^{it}is crystallized in the forms of memory, or it might even produce other kind of thoughts, and then even be followed by activities. A person receives constantly from the outside world the impressions of I do not know how many ^{per second}~~percentage~~. If they would stop ^{he}~~we~~ would stop living. I do not know if that is actually so. I think Ouspensky figures that out a little bit and I remember Orage making a remark about it, and I still doubt it. Because I think life can continue without sense organs. But that's neither here nor there. Because a person when he receives energy of that kind in the form of ordinary impressions of course they have to go somewhere and they are using up the instrument which receives ^{it} because they make such an ^{instrument}~~influence~~ function, When the functioning of that instrument is a little bit excessive, or when the result for the instrument when it digests the impression leaves certain things for a man which are not ^{of}very much value for him, then the instrument functions uselessly, and the impressions which caused that should be avoided. ^{as}The normal existence of the different brains of a man should be ~~in~~ ^{as}much ~~as~~ in harmony with each other as they can make it and also that he has to safeguard against excessive use of them. If there is too much, or if the caliber of an impression is very low, then it is really not worth while for the instrument to be engaged in it.

and uses the name of God in vain, all of that belongs to a dirtying of my brains, and Gurdjieff only warns about that, that if that is done excessively the life of the brain is reduced and after when it is a little dirty, it's exactly like a dirty head on a recorder, it doesn't record enough, or like anything that becomes dirty or rusty, it's not useful for the purpose for which it was meant. ^{F a} It's very simple operation really if one looks at it and I also know that each person is soiling his brain practically every time he looks out of the window. If he could actually live in a simple surrounding and safeguard himself from such influences, and when people want to retire it is really to enlarge or to increase the possibility of the utilization of his own machinery a little longer so that he doesn't have to die too soon. I think we misuse our capacities much too much and the result is a lot of tape which is written up in hieroglyphs which we afterwards cannot even decipher.

^Vah, you have to speak because I only can see.

Linda Newman: Mr. Nyland? Over the past week I've had a tremendous amount of energy, emotional energy which I thought came from, ^{which I} think came from, a wish to continue to live and I've found that ^{or} the e things happened, three things were going on. That is that I had a certain basic aliveness which I consider closer to the reality of myself and also a general liveliness and ^{then} also the manifestations which was the surface and of course the emphasis was on the surface. But what ever it was that was this basic aliveness I didn't know how to be careful of because I didn't understand how I should or why I should and after a period of time I noticed that one by one they disappeared. ^{and} First basic aliveness and then the liveliness, then that it was all on the surface again. ^{and} My question what do I do in order to feed the basic aliveness ^{more} more and more, in order to make, so that it will result in more attempts to create 'I'?

MR. NYLAND; I think what one has to do is simply a matter of interest. If one can actually ^{distinguish} ~~distinguish~~ between the use of energy and different sections of myself as you indicate, basic and a general one, let's call it ^{essential} ~~general~~ and a superficial one

when one is young because there is an over~~production~~ production. I think it applies to man as ~~well~~ well as to nature as a whole but when nature starts to blossom out even for the formation of ~~fruit~~ fruit on a tree, there's a tremendous amount of blossoms ~~that~~ ^{that} which fall by the wayside and many of the apples will not form, and if they do form they are too crowded, they crowd each other out and they fall on the ground and they're not good anymore as an apple. But the tree itself bears fruit more than enough. You remember the parable of the sower, how much grain fell ^{really} in the wrong places and only a certain amount was in the right way falling on the land, soil, where it could germinate. I think it is true when one starts to live and becomes aware ^{of} such energy that is available as life, that it is very good to ^{have} ~~let~~ it bubble over and then at times not knowing ^{exactly} ^{will} where it ~~could~~ go, it doesn't ~~matter~~ matter because there is a well within oneself which keeps on acting like a spring and it comes up and up and all one becomes is a channel through which life energy is manifested. I think later one, one starts to safe~~guard~~ guard, first about keeping a little ^{bit} more in so that it can be used for another purpose ^{or} also making sure that the energy that is spent goes in the right direction and then we come back to the other question how can I keep my brains pure? I would not say it is necessary to consider in the beginning ~~too~~ too much where the energy is spent. I would say on the other hand that if one [✓] what is it? Not yet?

Side Two

If on the other hand I become interested in the utilization of my energies and then have the consideration of using it for the purpose of Work, the wish that I will have will ^{then} be ~~able~~ able to command over enough energies that I have for that purpose but I'm limited by using that energy ⁱⁿ ~~by~~ having to convert it for the purpose of a higher nature, so that my limitations in that particular period are not because I don't have energy but it's only that I ^{do} not know as yet how to change it over into a different kind of a quality. It is very good to have aliveness and let it be ^{expressed} expressed

body can get old and does not require as much, and partly because the mind becomes a little monotonous and then doesn't wish it. But aliveness in one's heart is always the determining factor for the possibility of describing the level of the being of a man. How to bring it back? You bring it back by means of Work. As soon as I see that there is not enough energy in the lower layers or those, I call them lower because going inside it looks as if they are lower. In reality of course they are the higher forms of layers. Even if they are within. As soon as I notice that there is not enough there, the only way I can bring it is to establish a contact between that what I wish as my mind, consciousness, with that what could be a manifestation on the surface and then in that kind of a process immediately, I cut through^{through} all the layers and then there is an open road to feed whichever level needs it at that time. You understand what I ^{mean} ~~mean~~?

There's another one here, yah.

Len Goodman: The question that's for me is a problem in movements. Certain movements ~~Particularly~~ Lord Have Mercy and Forty Counts. ^{At} times I have a difficulty ^{in that} ~~and~~ I find myself taken over by an emotional state for a very brief period of time. Then that, when I come back to myself from that, I'm lost in terms of the movement to where we are and what we're doing. I wasn't paying attention for a moment. And then that doesn't seem right, that it's like that.

MR. NYLAND: No, it's true. It isn't right. Because unfortunately when there is an emotional energy so that I actually feel quite deeply, whatever I'm engaged in as a movement or that perhaps even the movement itself will produce ^{the} because of its inherent beauty or even combinations of certain positions which indicate for me certain things in particular when you mention Lord Have Mercy. Then the body becomes much more expressive in ^{the} ~~is~~ wish to receive. When it ~~says~~ ^{could} have mercy I certainly will be open to that what I ~~could~~ ^{could} receive at that time. I cannot help when I become emotionally involved and when I'm emotionally involved it goes at

things as activity, physically active many times but also in the activity of with one's hands whatever has to be done that there is a feeling in ^{that} what one is doing, ^{and} that there is in one's head the wish to do it right. So that then all three become subordinate.

The totality of the body becomes a channel through the movements are expressed.

But that becomes a little different kind of a state because that requires a devotion on the part of the personality in yielding to that what you might call the influence, again I say of His Endlessness. Work through it, Len. Don't think you have to control it but let it be and do the best you can with your mind. Don't let the mind interfere with your emotional state.

Robbie Goodman: Mr. Nyland?

MR. NYLAND: Yah. Yah.

Robbie: Mr. Nyland?

MR. NYLAND: ^{yes} ~~Yah~~, go ahead.

Robbie: I've been noticing more and more certain tendencies and things about myself that I ~~would~~ ^{as} define for myself information about my type and along with it there's a realization that this is how the life that is within me manifests itself.

It's not objective information but there is some ^{distance} ~~difference~~ to it and also along with this is the realization that this life is ^{all} ~~is~~ bound up with the form. I know, I know that through Work that the life can be loosened up and made freer and simultaneously ~~can~~ exist with that, with the form. But here at this point, somehow I get trapped And I don't know what else to say about it. It's like

MR. NYLAND: Yah that's, let's try to make it a ^{that} little clearer. What is really taking place in a person when they Work. As a result of this constant effort or the effort that one tries to follow at times and sometimes quite intensely, there is of course the possibility of something existing by itself as information, intellectually tinted which is lodged in my brain. It gives, you ~~if~~ might say, to some extent an exzmp^{le} for the different centers ^{or} ~~at~~ the brain really making them realize that there

at the open eyes of a child ^{or} the noises and it starts to hear. Also the touch starts to develop quite early. ^{that} what is ~~for~~ a body, then the growth and the growing further and developing into an emotional center in order to help the little mind to clarify itself as to the value of experience, ^a so that because of the feeling which then starts to develop in little child, it will give it balance for the further development of something that when it is not needed at times for the formation of those two little centers can be utilized for the formation of sex. But at the moment of birth something happens to a man when he is ~~born~~ because ^{of} the conditions in which he happens to be presented to the Earth and at the first moment when he starts to breathe he takes in astrological values which are then inherent at the place where he is ^{and condition} at the ~~position~~ of the sky and the ~~stars~~ stars and the rest which then of course will affect ^{him} and will produce a type, sometimes explained in a horoscope. But from that moment on, the body being affected by the astrological configuration becomes an instrument to receive impressions from the outside world and what we then call growth will ^{the} have a result in a person of receiving that what is outside by means of an instrument which is astrologically conditioned. And although that what takes place in the outside world is also astrologically and can be astrologically understood, the person who will take in the impressions will be dependent on his own instrument of what is taking place when the digesting of that kind of energy is coming from the outside.

So there are three different ways by which energy is ^{im} planted in a man and when he finally comes to the age of maturity or having full-grownness or having reached the end of development allowed by Mother Nature, he is three-fold and the first of course, I've called ^{his} ~~a~~ biological inheritance. The second is an astrological one. And ^{the} third is the sociological one. That what is behavior form has been acquired mostly after his birth and being affected by the conditions outside of him. They

essential essence within oneself, is only one of the results of Work on oneself. But when I become confused in the manifestations that I have now in my behavior, the realization that I am not that in essence will always help me, because I can say that what I present to the ^{outside} world is not really men and it is not myself, and when it starts to bother me, all I have to do in my mind and in my heart, to go within and to come to the realization of my ^{real} existence, I say as close as I can bring it to the existence of a Magnetic Center. One can say there are many different ways because much of this is not physiological really or the physiology can be explained ~~by~~ symbolically, because what I wish really is to reach my life, and I say my life is God for me and I am as man on Earth wishing to reach God in some way or other by prayer or ^{by} Work. And if by prayer, nothing I can do about it because there is nothing in me that responds or is growing, as a result of prayer all I get is ~~some~~ information. But when I work there is something that starts to grow in me which then can become of help because it will have a life of its own and if that then as life ^{represented} ~~represents~~ by 'I' is in the image of the Lord, then I will know that whatever that 'I' will dictate to me is correct from the standpoint of God. So my wish when I see confusion in all the different behavior forms is to go further within and to realize that I am in reality in myself, that what I always have been from the very beginning of my time. And it is that kind of realization that I, ~~at~~ what I was at the time biblogically and what ^{perhaps} is astrologically ^{covered} ~~colored~~ a little bit here and there because of the conditions of the planet ^{at the} ~~and~~ time of my birth, or even partly of the time of my conception is simply that I have forgotten that what I was in reality and that the trying to return to that what is within me as reality will give me the solution to the problems of my behavior.

d What is happening to the door?

between such energy^{ies} and that gives me at that time the possibility of the creation of a moment.

Yah.

Judy Freed: Could you talk about, maybe about

MR. NYLAND: A little more, a little louder.

Judy: Could you talk about, maybe about accepting conditions, and it's something I'm discovering that I have no idea of how to go about doing especially in my own state and the way I am.

MR. NYLAND: I accept conditions only the way they are because I want to include in the acceptance, myself. It is not only the acceptance of such conditions, it is because I don't want myself to change the conditions because I think ^{that} is necessary if I accept the conditions as they are, it will be much easier for me to accept myself as I am. But I know that when I wish to work, there is immediately something my ordinary mind that will want me to change. For some stupid reason or other I cannot continue the way I am doing because it looks then, and this is probably the only explanation, it looks then as if something else is looking at me, critically. I call it 'I' in the beginning, having created it, and it is not perfect. Something is there outside, as if outside, looking at me on account of which I become in the ordinary sense self conscious, and then I change my position, or I change my rhythm, or I change the way I talk, or I slow down, without having any rhyme or reason to explain why I do it. It is partly because I want to create an 'I' and that then what I want to continue with in ordinary life may not get as much energy. But it is not that because sometimes I change in a rhythmic fashion or a more dynamic direction much faster. It is that I want to change it because I seem ^{to} not to like the way I am and the difficulty is in accepting exactly that what I am, without changing it. All the time my ordinary mind will introduce certain conditions which then for me will result in a certain form of behavior. When I talk about conditions,

attention to the manifestations of such life. For ordinary life on Earth of course I do.

But in the presence of God there is no particular reason to put ^{up a} ~~out your~~ particular feather on your cap, ^{so} that you will be noticed. It is so difficult sometimes, in prayer even, to remain honest. When you talk about yourself in prayer and you wish ^{insight} ~~inside~~ and you wish to admit ^{that} you are a sinner, and you say if for one minute and you mean it, ~~and~~ immediately after your mind comes and then you want to add a little sentence and you want to tell the Lord, yah Lord but I'm not such a sinner, ³ because you cannot stand it that you have ^{admitted} ~~admitted~~ something that looked as if it was wrong. But it is not wrong. It's a question of your ignorance. ¹ It becomes wrong when you ~~are~~ know better and you continue then to remain hypocritical. The lying comes in when you don't want to take your responsibility. The excuses of your mind come in when you don't want to face certain facts which you know exist, but perhaps you say are not as yet able to accept them, or you base it on what you think your capacity is and you say I'm unable as yet to see it. If it could be followed with a statement, but I wish to see it, I wish it to be different so that I can actually then be what I ought to be, that is the road, ² But if that is not there, it becomes just a statement and it will not penetrate into your life. It will stay in your brain, sometimes in your feeling, but there is no contact with what should be in your heart. I hope this of course, and I say this every week, that you can ^Work, it's automatic with me that I wish you to Work and understand that if you do the right thing for yourself, that you really will know what is right at times and that you follow then whatever there is of your conscience in prayer and devotion ^{and} ~~dedication~~ towards a higher aim which for you and for everyone of us is to become a real man even on this Earth. [#] So we'll have movements upstairs for those who partake in them, and for the others I wish all of you good night.

End

Trans: A. Green